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cock, in order to prepare breakfast, which early preparation is called *magsira*.

Actually children who attend school continue to follow the general Isneg rule, and leave home early in the morning, before having taken any breakfast. As they have to wait until noon before partaking of their first meal, it is needless to say that such conditions will hardly improve the health of the next generation.

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Divisions of day and night as known to the Isneg:

Mawarnit: Immediately before sunrise.

Pagmakát: Morning, from sunrise till about ten o'clock a. m.

Alxáw: Day.

Xídam: Evening, from about five o'clock p. m. till darkness sets in.

Xabí: Night.

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Whereas a banquet is almost always a part of the ceremony, and *bási* usually flows freely, it is not to be wondered at that a few altercations and occasional hot words are interspersed in the conversation at regular intervals. Both parties of course look for their own interests: the one tries to get the largest possible amount of valuables, while the other is bent on reducing them to a minimum. Although the whole affair usually ends in a mutual agreement, nevertheless it may happen that at this juncture the meeting is broken up and that no further steps are taken toward the final marriage. Here, however, one has again to reckon with the two young people themselves, who may have set their minds very firmly on the attainment of their hearts' desire, and so an agreement may have to be reached, even though one of the parties is loath to conform. If nevertheless the *amómān* miscarries, the reason is usually to be found in the all too high price exacted by the parents of the girl, or on the all too low value at which the girl is esteemed by those of the boy. But here also the engaged couple may act on their own initiative, as has been explained when stating the case in which the girl's parents refused the *simbá-* beads during the *sumpád* ceremony.

It should be noted here that the relatives of the groom who take part in the *amómān* would hardly dare to start on this important expedition without having provided themselves with the customary amulets, lest some harm befall them. These amulets are called *talimúñay*, and consist of certain herbs that remain the secret of the shaman.

Although by this time the Isneg know very well the use and value of currency, nevertheless in matrimonial contracts they stick to the old way of paying in kind, and so the *tádug* consists of what the Isneg prize above anything else, namely jars and beads. To these are sometimes added plates, clothes, etc., according to the agreement reached by both parties at the *amómān*. It would be very hard to say what is the regular price paid for an Isneg girl, as everything depends on the means at the disposal of the interested party, but one *xúsi* jar at least and a few beads should be considered as the very smallest amount that could be exacted by the girl's parents. It is not the place here to enumerate the numerous kinds of *xúsi* jars and beads, each with its own native name, that are known to the Isneg. Suffice it to say that not a few of these jars will be valued at fifty dollars, although from our viewpoint they may be worth less than one tenth of that amount; but our evaluation is not that of the Isneg,

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766 inside its lower half, a certain amount of clothes being pushed between the sides of the jar and the *inadt* in order to keep the latter straight and to prevent it from falling forwards or backwards and from leaning to either side.

But these are exceptional cases and happen only to the very rich (Musimut, Nagbabalayan, etc.) or to persons that stand very high in the estimation of their people (Lettuakan, Bayag, etc.). At Musimut and so on, very rich people may be kept two days like that before they are finally interred. At Lettuakan, a few years ago, *Antón*, who does not seem to have been either rich or influential, was kept in a sitting posture for three days. At Bayag also, three days usually elapse before the jar is buried with its contents. I believe, however, that formerly such bodies would have been kept from burial for a much longer time. This opinion is based, not only on analogy with similar customs that obtain among other tribes, but also on information received in Apayaw with reference to the time that elapses between death and burial, all of which will be mentioned later on.

764 171 Among the Isneg there is no question of preservation of the body either by mummification or by the use of any other means. Abandonment of the coffined body under some large rock in the neighborhood of the settlement, which obtains among the Kankanay and the Bontok Igorot, burial in elaborate monuments, as is customary among the rich Kalinga, cremation, etc., are all unknown in Apayaw. The body is simply interred, as will be explained presently.

764 After the death of a person, one of his relatives (all of whom are called *matáydn*) goes to announce (*magba-ba-adn*) the sad news to the absent members of his kindred. As long as the body remains unburied, friends and neighbors come and go, men and women showing in their own way their participation in the sorrow of the bereaved relatives. Women who go to the house of the deceased, usually take along with them some *anúlut* (a kind of herb) as a precaution, lest the *balañóbáñ* of the person they go to mourn for be following them in the future. The *báni* that is abundantly distributed on such occasions, proves a very strong attraction to some of the [illegible], and, in case the deceased was a man of means, the pigs that are slaughtered are also a powerful incentive and inevitably induce our Isneg to flock to the house of the dead (*makizánat* or *mepazinnatáy*) and participate in the ceremonies connected with mourning. No real sacrifices (*pildáp*, etc.), however, are offered, and no *mazonito* is per-

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its preparation. In case he were not, he would be wise enough to invoke the help and counsel of other men, who are always willing to offer their services in this respect.

But I believe I am anticipating, and so let us begin with the beginning. The *taxímmatón* or sign for the *si-dúg* or burning of the fields is the *lumbá-*, a tree mentioned before, when it is covered with fruits. This generally happens in April or, at the earliest, about the end of March.

Should it happen that one of the trees that were left standing in the *kómăn*, is inhabited by *Danág*-spirits, the Isneg, before beginning to burn his field, goes and looks for a *bátań*, a kind of rather large bracket fungus in the shape of an ear, very hard and not edible, that grows on trees. This he hangs somewhere in the tree inhabited by the *Danág* in question, with the inevitable result that the latter get frightened and either decamp or, at least, leave the owner in peace.

Before applying the torch, the Isneg pronounces the word *sílăm* so that all canes and branches be nicely burnt and there remain as little residue as possible. If he fails to pronounce this magic term, he might have to spend several days in gathering and burning the remainder of the rubbish.

Let us now make the acquaintance of a spirit who is a big help to a farmer in possession of a field under clearance. His name is *Alipugpúg* and he occasionally shows his presence in the *kómăn* in the shape of a little whirl of wind or eddy (which is also the meaning of his name), that causes leaves and small twigs to whirl around. If he is seen playing in the rice field at any time after the *si-dúg* or burning, this presages a lusty and robust growth of plants. Never forget though that the day following the appearance of this favorable omen must be kept as a holiday: you must stay at home and stop all work, whether you be man or woman.

In case *Alipugpúg* shows himself immediately after the burning of the field, with the fresh ashes turning in a circle, go immediately to meet him and get some of the whirling ashes, applying them to your forehead, as a prophylactic against the headache. Then, on the next day, observe the customary holiday.

And now the Isneg farmer may contemplate with pride the result of his exertions. The field is almost ready for the women to start their work: nothing remains but a few dry half-burnt sticks scattered all aroumd, a few heaps of partly consumed canes of bamboo grass, and